

*532*  
*Thankfulness for Peace, the Subjects Duty to GOD's Vicegerent.*

A  
**SERMON**  
Preach'd at  
*St James Garlick-Hythe, London,*  
And in the Oratory of the  
**ROYAL HOSPITAL, Greenwich,**  
JULY 1713.  
On Occasion of the  
**General Thanksgiving**  
Appointed by *HER MAJESTY*  
FOR  
**PEACE.**

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*The Second Edition.*

*L O N D O N,*  
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*in St. Paul's Church-Yard, 1713.*



TO THEIR  
**EXCELLENCIES,**  
The Right Honourable and Right Reverend,  
**JOHN Lord Bishop of London,**  
**Lord PRIVY-SEAL;**  
AND TO  
The Right Honourable  
**THOMAS, Earl of Strafford,**  
President of the Board of Admiralty,  
AND  
AMBASSADOR Extraordinary  
To the STATES GENERAL of the United Provinces;  
HER MAJESTY's  
**PLENIPOTENTIARIES**  
FOR  
**PEACE,**

At the *CONGRESS* of *UTRECHT*:  
By whom, The most worthy Deed for this  
Nation, under the Providence of GOD and  
His VICEGERENT, hath been happily  
done abroad.

THIS DISCOURSE,  
Thought proper to promote the utmost  
Gratitude for the same, within their Excellencies  
respective Jurisdictions at Home,

Is Humbly Offer'd,  
With all Thankfulness, and Duty,  
By their Excellencies  
Most devoted, obedient Servant,

Ph. Stubbs.



Acts XXIV. part of the 2d and 3d Verses.

Seeing that by thee we enjoy great Quietness, and that very worthy Deeds are done unto this Nation by thy Providence,

We accept it always, and in all Places, most noble Felix, with all Thankfulness.

WITH so much Eloquence, and so good Manners, did Tertullus the Orator Address himself to the Roman Governour of Judea, when he bespoke his Favour on a particular Occasion: But with how much more Truth and Dutiful Recognition (at a greater Distance from the Imputation of Flattery) may every Preacher, on the general Solemnity and Joy of this present Time, speak of our Sovereign, with all in Authority under Her, in the very same Language;

Seeing that by Her we enjoy great Quietness, and that very worthy Deeds are done unto this Nation by Her Providence,

We accept it always, and in all Places, with all Thankfulness.

And were these but the Expressions of every British Tongue, as they are the Sense of every true British Heart; Were there not a Generation amongst us too near of Kin to the Israelites of old, never more restless, never more unquiet, than when under the blissful Influences, and peculiar Vouchsafements of Heaven; What had we more to do, after our

humble and pious Returns, best made, as we have lately offer'd them, in the Voice of the Church, to the *Author of Peace*, and *Lover of Concord*, as well as the *Giver of all Victory*, But to lend an attentive Ear to a recital of such *Glories*, within the Compass of the *smallest Part*, tis hoped, of a *Female Reign*, as might strike us readily into a becoming *Gratitude* to God's *Vicegerent*, and those *Her Ministers*, who have attended continually upon this very thing, That by *Her Providence*, during their *Administration*, such *worthy Deeds* might be done unto this *Nation*, whereof we at this Day rejoice; and at length might enjoy great *Quietness*, which we beseech God daily, that He would be pleased with *Grace and Truth*, to continue and sanctify to us and to our *Posterity*.

But *First*, Let some Christians learn from the *Jewish Advocate* in my *Text*, That *Thankfulness* is a becoming *Duty*, nay, a *Debt*, payable by all to Those through whom *worthy Deeds* are done unto any *People*.

*Secondly*, That when *Nations* enjoy great *Quietness*, or *Peace*, by their *Governours* means; *Subjects* are to receive it, as the *Jews* did in my *Text* at *Felix's* *Hands*, *always*, and in all *Places*, with all *Thankfulness*.

*Lastly*, I shall enquire summarily, what *worthy Deeds* have been done for this *Nation*, since *Her Majesty's* Happy *Accession* to the *Throne*? How great *Quietness* we do, or may enjoy upon the present *Peace*, if we will but be sensible of our own *Happiness*? And from a short Comparison between that which was done thro' the *Providence of Felix* for the *Jews*, and of our *Gracious Sovereign* for the *British Subject*; I shall pursue this *undeniable Concession*, That we ought all of us to receive the latter

latter always, and in all Places, with the greatest Thankfulness imaginable. But

I. Let some Christians learn from the Jewish Advocate in my Text, That *Gratitude*, or *Thankfulness* is a becoming *Duty*, nay a *Debt*, payable by all, to those thro' whom worthy *Deeds* are done unto any *People*.

*Gratitude*, as it imports *Thankfulness* in the first Place, or an hearty and ready acknowledgement for Favours receiv'd; Then *Prayer* for *God's* Blessing and Rewards upon the *Benefactor*; with endeavours of *requital*, as opportunity and ability shall serve, is so natural a piece of *positive Justice*, That what our Blessed Lord saith of his own *Existence*, may with a due Qualification be applied to it, *Before Abraham was, I am*, Joh. VIII. 58. For this Duty (which sets a Price upon every good Action of *God* or *Man*,) shined forth originally in *Abel*, Gen. IV. 4. who bringing forth the *Firstling* of his *Flock* before the *Lord*, and the *Fat* thereof, thereby recognizing *God's* Blessing upon his *Fold*, the Almighty is said thence to have had a *respect* to him, and to his *Offering*. And for the sake of *Gratitude*, *Noah* is thought afterwards to have found *Grace* in the *Eyes* of the *Lord*, Gen. VI. 8. ---VIII. 20, 21. when He, walking with *God*, built for *Him* an *Altar*; and taking of every clean *Beast*, and of every clean *Fowl*, he made a *Sacrifice* unto the *Lord* of a sweet smelling *favour*, for his *Deliverance* from the *Deluge*: And as this *Antediluvian Patriarch* had a powerful *Sense* upon him of a grateful Recognition due to the Supreme *Benefactor*, 'tis gather'd and believ'd from his *Precepts* so called, That he likewise taught his *Children* to practise the same, in a due Proportion, towards all that were *Beneficent*, till *God* gave his *Ordinances* unto *Jacob*, his *Statutes* and his *Judgments* unto *Israel*. Among t

Amongst these indeed, 'tis observ'd, that *Moses* has no Sanction against *Ingratitude*, as *Lycurgus* enacted none in his *Institutions*, because *Nature* had done it to their Hands, in graving the clearest and most perfect Law on the *Hearts* of the People: But, when the God of the *Hebrews* rebukes the *Gainsayers* amongst them, (for such there were even amongst *His chosen*) He doth it with such an *Emphasis* by his Servant *Moses*, particularly in the 6th Verse of the 32d Chapter of *Deuteronomy*, *Do ye thus requite the Lord, O foolish People and unwise?* *Is not He thy Father that hath bought thee? Hath He not made thee, and establish'd thee?* That from this girding Reproof, together with the Context, This Song is styled by the Learned, the *Epitome* of the *Pentateuch*; As if they who could be guilty of *Ingratitude* against the fullest Light and Conviction in *Nature*, offended against the whole *Law*, and not in one single Point only. And this the *Jews* were so sensible of, that except in the Instance mention'd, of their high *Ingratitude* towards God, who had done so great Things for them; where yet, seeing they were not to see, and hearing they were not to understand; where they were doom'd for obstinacy, and made foolish by a Curse; Turn over the Sacred History, you'll find no where more Records of retaliating good Turns, whether to *Inferiors*, *Equals*, or *Superiors*; than in that Peoples Practice; Insomuch, that when our Saviour would enforce His more Divine Improvements of the Old Law upon His Followers, of *Loving their very Enemies*, of *Blessing them that cursed them*, of *doing good to them that hated them*, and the like, He impresses it upon them by an Appeal to their avowed Practice of *Gratitude* amongst Men of the worst Characters in all that Nation, who were used to do good to them from whom they received good: *If ye love them which love you, or do good to them which*

which do good to you, what thank have ye, what do you more than other, do not even Sinners and Publicans the same? Matt. V. 46. Luk. VI. 32. Yes, They requited their publick Benefactors, they pray'd for them, they were thankful for them: I select but one Example out of many; tho' *Rahab*, the Men of *Gideon*, and others, plead for the *Jews* in this Affair, as well as *Tertullus* in my Text; But the Example I shall select being one, wherein the *Jews* were grateful to a *Degree*, and by way of Anticipation, it argues for my Assertion, the more abundantly: The Case was under *Nabuchodonosor*. A King, who was an Heathen, a Tyrant, a cruel Oppressor of the People of God; who had been a Murtherer of many of their Nation, and a Destroyer of their Country, as our *Church* Remarks of Him in Her first *Homily* against wilful Rebellion: For this *Nabuchodonosor* (and for *Balthasar* his Son also) they made their earnest Supplications to God; not for the *worthy Deeds He had done for their Nation*; such were, 'The Slaying their Kings, their Nobles, their Children and Kinsfolks; the burning their Countries and Cities, even *Jerusalem* it self, and the Holy Temple, and the carrying the residue of them with him Captives into *Babylon*: Not for any of these *worthy Deeds* did they requite Him in praying for Him; and by implication thanking God for Him too; But for the Love that He might bear to their Nation hereafter; They pray for the *Life* of *Nabuchodonosor King of Babylon*, and for the *Life* of *Balthasar* his Son; that their *Days* may be upon Earth, as the *Days* of *Heaven*: Then, say they, if God sees us thus thankful for future *Mercies*, the Lord will give Strength, and lighten our Eyes, and we shall live under the *Shadow* of *Nabuchodonosor King of Babylon*, and under the *Shadow* of *Balthasar* his Son, and

we shall serve them many Days, and find Favour in their sight, Baruch I. 12.

But if we may learn *Gratitude* from the *Jews*, towards those who actually did, or but so much as might do good and *worthy Deeds* of any kind to that People; then surely, in the Second Place,

Idly, When Nations enjoy great *Quietness*, or *Peace*, by the Providence of their *Governours*, all who are in Subjection, are to receive it, as the *Jews* did in my *Text* at *Felix's* Hands, *always, and in all Places, with all Thankfulness*.

Now that we may the better be appriz'd of the Merit of *Felix* towards the *Jews*, we may learn it from *Josephus* to be this: That whilst He was *Governour of Judea*, He cleared the *Country of Thieves and Murtherers*, with *Juglers or Enchanters*: The former were either a Set of ill Men, who had infested the *Country*, and had ruined it almost with *Fire and Sword* for near 20 Years together, under *Eleazar* their Captain; or those called *Sicarii*, who, with short *Swords or Stiletto's* under their Garments, did as much mischief in the *City*, by secretly Stabbing those against whom they had a grudge, or were hired so to do; and then crying out *Murther* first, made further uproars to their own advantage, and the great *Detriment of the Citizens*: The other, a sort of *Vagabonds and Impostors*, did less mischief indeed with their Hands, but effected more with the *formidabler Weapons, their Tongues*: For, being desirous of Alteration, under pretence of *Religion*, they made the People so frantick, That they inveigled 30000 of them into the *Wildernes*, under a colour of shewing them some *Miracles, or Tokens of God's setting them*

them at Liberty, *viz.* That the Walls of the City should fall down of themselves ; and, That they should see them do so from Mount *Olivet* where they were, about five small Furlongs thence ; But indeed, with an Intention to drive out the *Roman* Forces from *Jerusalem*, and to fix there at once their own Dominion over the People. From these ill Men of several sorts, *Felix*, I say, cleared the Country ; Whether for his own sake, that He might regain his Reputation, as one who had been an *Accomplice* with some of them, and caused them, under colour of Devotion, to slay *Jonathan* the High Priest, (for which, and other Injuries, this good Governour had done the *Jews*, He had answer'd severely, had not *Nero* pardoned him on his Brother *Fallas*'s importunity, when He sent *Portius Festus* to succeed him in that Government) ; or, Whether it was for the sake of the *Jews*, from whom he might expect that *Money should be given him* by them, (as He was no great Enemy to *Bribes*, which is evident from his usage of St. *Paul*, ver. 26. of this Chapter) is not much material ; Whether for one, or for t'other reason, The *Jews* here, by the Mouth of their common Speaker or *Pleader*, accept the great *Quietness* they obtained, thro' the Destruction of these Miscreants, by the *Providence* of *Felix*, (some of which he sent to *Rome* for their Punishment, some he crucified *in terrorem*, and killed more upon the Spot) They accepted it from him at all Times, and in all Places, with all *Thankfulness* :

And in this, or a more *Thankful* manner, if it may be, are we to accept the *Just* and *Honourable Peace* gain'd us by our Sovereign ; The Consideration of which will offer it self more to our Advantage, under my Third General ; where I am,

IIIIdly,

Thirdly, To enquire summarily, what *worthy Deeds* have been *done* for this *Nation*, since Her Majesty's happy Accession to the Throne: How *great Quietness* we do, or may enjoy, upon the present *Peace*, if we will but be sensible of our own *Happiness*: And from a short Comparison between that which was wrought for the *Jews*, by the *Providence of Felix*; and for the *British Subjects*, by our *Gracious Sovereign*, resolve, That we ought all of us to accept the latter, *always*, and *in all Places*, with the greatest *Thankfulness* imaginable.

In the Comparison between the *Happiness* of the *Jews* under *Felix's Government*, and the *Felicities* we enjoy under Her *Gracious Majesty*, It cannot escape the meanest *Observer*, That in our Times too, we have had our share of *Juglers* and *Impostors*, if not of *Murtherers* and *Robbers*, and shall, God be thanked, in a great Measure, be cleared of them too.

To begin with the first; What else, I pray, were the *pretended Prophets*, who sometime ago rose up from amongst our *Selves*, or by a new sort of *Enchantment* were conjured in amongst us by our *Enemies*; and who, by the unparalleld *Clemency* on the side of the *Government*, and *Blasphemy* of their own, became so audacious, as the *Egyptian Impostor* in *Felix's Time*, To call out many *Thousands* without the *City* on a determinate Day, To assure them from the *Lord*, with the greatest Confidence, *what the Lord had not spoken*, That the greatest of *Miracles* should be wrought at that Time, in the sight of innumerable *People*, for the Confirmation of their *Way*, in an immediate and visible *Resurrection* of one of the most abandon'd of their *Pro-selytes*; Which they pretended to believe so firmly, that as one of their disguised *Bigots* boldly affirmed

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to my self, in the very Crisis almost of the Juncture, He no more questioned that the Fact would be as the *Infallible Spirit* had given it out in some Agitations, than that *Lazarus* heretofore was by *Jesus Christ* Himself so raised from the Dead : And to God alone be the Praise, That by the Vigilance of our Superiours, so dangerous a Tumult was prevented at last, even in the critical Season ; Which had probably terminated either in a Flood of *Enthusiasm* and *Confusion*, (when many deluded People were under such Impressions,) by a Declaration for *God and King Jesus*; such as was made by the *Millenaries* soon after the happy Restauration ; or, Which is thought no improbable Conjecture, we might have seen at that Day, from the most unlikely Quarter to all appearance, *one Pretender* imposed upon us instead of *many*, to the Overthrow of our present Constitution in the State, and the entire Subversion of *God's true Religion* establish'd amongst us.

Nor have the *Murtherers*, intentional ones at least, been less *defying* to our *Sovereign* and Her *Laws*, than they were of ancient Days to *Felix* and His Government; *ours*, I must confess, some of them were not unlike the *Sicarii* mentioned ; whilst they, as ashamed of the wicked Crime of *Mohawking*, still perpetrated their intentions in *Secret* ; But others have been more *open* and *avowed* ones, and even challenging *Honour* to a Deed, the most heinous and dishonourable of any other ; for which Reason I style them the more *defying* : Let them clear themselves from the Imputation that can, who shall hereafter be concerned in, or either before or after the Fact, *encourage* or *abet* that most *impious Practice of Duelling*, so rife amongst us of late, as if it were the only *Salvo* for the injured Honour of a *Gentleman* : But such a mistaken Notion of Honour this is, surely, ' As is an Affront to any well constituted Government ; such a de-  
' liberate

' liberate Contempt, and an open defiance of Au-  
 ' thority, as nothing can be more ; whilst it makes  
 ' the Laws cheap and ridiculous ; the Solemni-  
 ' ties of Justice a piece of Pageantry ; and under-  
 ' mines the Foundations of Peace and Prosperity ;  
 And if you proceed to enquire into the Religion  
 ' of it, 'Tis a Principle so full of Pride, of Pas-  
 ' sion, and of Revenge ; so tempestuous and absurd ;  
 ' so absolutely unallied to Reason and good Na-  
 ' ture, that even polisht Heathenism would be ashamed  
 ' on't. ' A Practice, in short, as an ingenious  
 Pen graphically describes it on, ' So contrary to  
 ' the Temper and Tendency of Christianity, as  
 ' Hobbs's Creed is to the Apostles, as Light is to  
 ' Darkness, as God is to the Devil. This *Practice*,  
 so *honest*, so *just*, so *lovely*, and of such *good Report*,  
 having been authorized by Impunity, to a degree, e-  
 ven to become as it were a *Party-Test* and *Trial of Skill*,  
 the most unequal and abominable ; God alone knows,  
 unless his *Vicegerent* had mercifully interposed,  
 how far the Mischief might have spread it self in  
 process of Time ; If not as in *Felix's* Days, to the  
 desecrating the *High Altars*, and mingling the  
 Blood of the *Consecrator* with the *Sacrifices* ; yet  
 sure I am, the fatal *Poniard* (a very bad Omen)  
 was too deeply sheath'd in the Breast of a Per-  
 sonage, whose *Character*, in the most savage Times  
 and Places, has been ever accounted *Sacred* : But  
 this *Folly*, we trust in God, is to proceed no far-  
 ther, being now in the Hands of the Legislative :

To whom also, lastly, (as a Parallel Merit of this  
 Reign with that of *Felix's* Government) are those *Pilla-  
 gers* of their Country to be *publickly accountable*, (if any  
 such are to be found) who, not content with making  
 the Foreign *Aceldemas* their *Glory*, their *Godliness*,  
 and Their *Gain*, shall appear to have rendred the dear  
 Place of their Nativity the Seat of War too, by a most

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unseasonable and unconscionable enriching themselves with the Spoils thereof, even in the *Days of Taxing*: This sort of Pyrates, or some others, of what kind soever, Tho' they have not indeed rendred our *Highways unoccupied*, or *made our Travellers to walk thro' by-Paths*, as in the *Days of Felix* as well as *Shamgar*, except when the *Inhabitants of our Villages ceased*, 'cause they had turn'd their *Plowshares into Swords*, and their *Pruning Hooks into Spears*: Yet the remembrance of those perilous Times cannot so soon be over with the poor pitied Bankrupt *Husbandman* and *Merchant*, when by reason of the most unjust Dealings, cover'd over with the most plausible Pretences, There was too much *leading into Captivity*; and no small *complaining in our Streets*.

But as we now, God be thanked, no longer meditate *Terror at home*, saying, *Where is the Scribe?* *Where is the Receiver?* *Where is he that counted the Towers*, or rich Houses distinctly, that *every one might be taxed according to the rigid Decree*: As the *Ocean and Seas abroad*, are now in the Style of the lofty *Prophet*, like *broad Rivers and Streams*, where no *Galleys with Oars*, nor any gallant *Ships shall again molest us*: Let us cease to compare these *smaller Things with greater*; and proceed summarily, in order to the *accepting of them with Thankfulness*, to enquire,

What *worthier Deeds have been done for this Nation* since Her Majesty's Happy Accession to the Throne? And how *great Quietness* we do, or may enjoy, upon the present *Peace*, if we will but be sensible of our own *Happiness*.

But of this, as was said, summarily. To treat of all the shining Particulars that amass the Glories of a Ten Years Reign, were to make a *History*, not a *Sermon*; and to produce proper Reflections on the most remarkable only, were for *Ages to*

to read with Pleasure, not a *Preacher* to pronounce in the small compass allotted him on these Occasions, when he must needs be tiresome on the most *delightful Subject*, where the many *eminent Articles* are all highly *deserving*, each severally challenge the *highest Admiration*.

To refresh your Memories with a few only, which may inspire you with *gratitude to God, from whom all good Things do come*, and to those favour'd *Instruments* He has been pleased to make use of, for conveying down the Blessings to us, and to our *Posterity*, I shall need only recite the chief of those Wonders which *usher'd in*, which *accompanied*, and which have *closed* that *dreadful and pernicious War*, in which *Europe* for so long time has been almost wholly engaged.

And first then: When we read in the *British Stories* of *two late Reigns*, as they introduce the glorious Annals of the most *Serene and Puissant Princess* which ever sway'd the Sceptre of these Kingdoms; When we read there, I say, of the *implacable Malice* of the *Romanist* within Doors, and the *unbounded Ambition* of a formidable Neighbour without, (who attempted, in concert, to subjugate, as far as in them lay, both our Souls and Bodies, to an abhorred Religion, And the most detestable Slavery, which neither *we nor our Fore-Fathers were able to bear*) and observe how these open'd a Way to the Preservation of our Queen, *of such a Queen, to such a Time as this*, We cannot but adore the infinite *Wisdom and Goodness of God* in making the most *impolitick Escapes*, the most *egregious Follies* that ever were committed, to contribute to the greatest *Temporal Mercies* at least, *these Nations* ever yet received.

When we are disposed, thro' the Course of Her Majesty's Reign, to amaze our selves with the Judgments that an angry and avenging God could inflict for the Chastisement of an *Immortal Man* *vainly*

vainly so called, by the *Hand of a Woman*; We cannot frame to our selves a more sensible Idea of His Justice, than when we revolve in our Minds the bloody Carnage, and dreadful Devastation made both of *Navies* and *Armies* at *Granvall*, and at *Blenheim*; at *Vigo*, and at *Ramellies*; at *Velez Mala-ga*, and at *Audenarde*; at *Malplaquet*, *Almenara*, *Villa Viciosa*, and *Gibraltar*; in the *Netherlands*, or the *Channel*; in *Germany*, or the *Ocean*; in *Spain*, or the *Mediterranean*; The Successes vouchsafed us there in the *Defeat* of superior *Forces*, in the *Capture* of immense *Treasures*, in the *Destruction* of *Squadrons* and *Fleets*, (styled indeed, some of them, the *Terrible* and *Invincible*, but thenceforward, the *ruined* and *irrecoverable*) will be standing *Memori-als* in their own Histories, of the *Conduct*, the *Courage*, the *Intrepidity*, of *British Generals*, Officers, and private Men, whether *Seamen* or *Soldiers*, when fighting in the just Cause of their *Religion*, their *Sovereign*, and their *Country*, And will give a lasting *Admonition* to *Foreign Princes* or *Prelates*, That 'tis in vain to *defy* Her, whom *God* hath not *defied*; and that their *Curses* are to no purpose against those, whom *God* will *bless* altogether.

When in the midst of a *tedious* and *expensive* War, in which the *Ways* and *Means* of promoting *Religion* and *Arts* are usually neglected; and none other engage the *Thoughts* either of *Princes* or *People*, but such as shall *salve* the *Honour* of a *Nation*, in subsisting and recruiting of *Forces* by *Sea* and by *Land*: When we shall read, I say, in the well compiled *Chronicles* of these Days, That to the *Blessings* of this Reign are owing the *Union* of *Nations*, *Languages*, and *Affections*, the most *averse* to each other, the most *irreconcileable*, and the most divided: The *Propagation* of *Christianity* in its purer State abroad; The *Encouragement* of our *establish'd* *Worship* at home, with the *Pro-tection*

tection of the *Tolerated*, and discredit of *Occasional*: The Assistance afforded to *Princes* and *Chiefs* of a different *Persuasion*, and even different *Religion* from our Selves: The *Queen's* unexampled Bounty to the poorer *Clergy*: The Additional Churches granted for the Neighbouring *Metropolis*, with the new one for this *Town*: And which ought always to be mention'd here, I am sure with equal Gratitude, the additional Branches of Income obtained for this House of *Invalides*: These Images, (not to mention the less publick *Injunctions*, and private Munificence of Her Majesty, For Discouragement of *Sale of Offices*, for *Regulation* of the *Play-Houses*, for putting a Stop to the Licentiousness of the *Press*, for the Religious *Education* of young Children, (such as will in Time best illustrate and improve this Royal Foundation, pursuant to the primitive Designation thereof) with many other Particulars, tending to "the Punishment of " Wickedness and Vice, and the Maintenance of " God's true Religion and Virtue amongst us, Must needs fill our Souls with a lively Sense of the *Goodness* of the Almighty to us, in Preserving our Gracious Sovereign hitherto; and by vouchsafing Her this Heavenly Wisdom, such as *none of the Kings have had that have been before Her, neither, it may be, shall there any after have the like*; and which we ought all of us to accept from God with such *Thankfulness*, as to turn all the Blessings imaginable upon Her; The *Blessings*, as She has them surely, *of those that are ready to perish*; The *Blessings* that shall attend them who do good *Deeds for the House of our God*, and the *Offices* thereof; with *The Blessings of those that turn many to Righteousness*.

When after this we shall pursue in our Thoughts the *Triumphs* of this *War*, closed up by the late successful, tho' most obstructed *Negotiations* abroad; I mean not those *Triumphs* which have always found

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some Alloy from the Loss of the *bravest* of our Fellow Subjects, and the *Miseries* of too great a Part of our Fellow-Creatures: But those *Triumphs*, which have given *Peace* and *Liberty* to many distressed Nations, long since groaning for the Deliverance; those *Triumphs*, which extend the *Bounds* of our *Empire*, and Advantages of our Trade, beyond the Measure of our Fore-fathers; those *Triumphs*, which *defend* and *promote* our most *Holy Religion* more Ways than the less searching Heads are at present appriz'd of; and which put so many Thousands in a Condition of being for ever prosperous, in *spight* of themselves; When, I say, we pursue in our Thoughts the Delights of these *peaceful* *Triumphs*, and then observe in the sequel, How one of the *Sacred Order*, and He a Person of inflexible Resolution and uncommon Abilities, at the Head as it were of his *deserving* Brethren, became the *fortunate Instrument* of furnishing out a *lucky Incident* in the wonderful Progress of a good Cause; We cannot sufficiently adore the mysterious Providence of God, in choosing the *foolishness of Preaching*, as some were pleas'd to call it in a literal Sense, to *confound the Wise* in their own conceit; and one of the *Weak*, the most abused, the most despised Order of the World at that juncture, to *confound those which were mighty*; We cannot but acknowledge, in all that has been hitherto *wrought for us*, and *in us*, The visible *Power of God*, and the sensible *Wisdom of God*.

These worthy Deeds, which have thus been done for our Nation by Providence, We have, as became us, accepted them from God with some Degree of *Gratitude*, when we lately offer'd unto Him the *Sacrifice of Thanksgiving*, and told out his Works with *Gladness*: Let us go on to be *thankful* ' not only ' with our Lips, but in our Lives, by giving up ' our selves to his Service, and by walking before ' Him in Holiness and Righteousness all the Days ' of our Life, He will be pleased, no doubt, to

perfect that He hath wrought in us and for us, by granting us Peace of Conscience, with the more durable Peace of the Blest Abodes for ever and ever.

Let us in the interim make suitable returns to the happy Instruments which Providence hath chosen to convey the Benefits of these good Deeds unto us.

Let Her who is Supreme in Piety and Virtue, as well as in all Causes, and over all Persons, And whose Goodness, we may believe, has consecrated Her Arms, and sanctified Her Counsels, beyond the Fopperies of a Croisade, and the Artifices of a Conclave, (which the Head of another Church vainly makes Use of.) Let Her, by our dutiful Submission, and by following, like Her, the Things which make for Peace, Enjoy that Repose and Glory which is due to so much Merit, till, in God's due time, She enjoy the juster Recompence of Reward, with the most perfect Consummation and Bliss, in His Heavenly Kingdom.

For Him next, whom the Queen delighteth to Honour, and whose wonderful Preservation, after the Assassinating Stroke was given by desperate Hands, plainly evinced, That it was expedient that that one Man should live for the People; Let him, who is so eminently distinguished for conducting on the great and necessary Work, and thereby saved Thousands of Souls from going down quick into the Pit, or leading Lives more intolerable than Death it self, Be never disappointed in his future Cares for the publick Good, by unreasonable Distrusts, or unseasonable Fears: And if higher Honours still, should be the Reward of his Virtues, (of which, She who is the Fountain, will most properly judge;) Let us all, in our several Stations, wish Him God speed, rememb'ring ever, That 'tis a Breach of the Apostolical Rule, and of that very Peace we enjoy in part thro' His Providence, still to be provoking one another, envying one another.

As for that *Holy Personage*, whom His God and His Sovereign have entrusted with *full Powers*, and whom both Nature and Experience have amply fitted to be *an Ambassador of Peace*, Together with that *Noble Patriot*, who by a resolute and faithful Discharge of his Ministry, under an happy mixture of Temper with his Right Reverend Colleague, hath shewn himself equal to the greatest Undertakings in the *State*, as the former in the *Church*; Let Them have the Satisfaction, now they have work'd up the *grand Negotiation* to a Period, beyond the expectation of many; As to hear the *Voice of God* in the *Gospel* applied to their Case, so to hear the *Voice of the People* upon their return, as the *Voice of one Man*, pronouncing the *Peace-Makers Blessed*.

These short and light Compensations for their *tedious Travels*, and *harrassing Labours* upon our Accounts, Who, that is not unjust to himself, can deny them to this Happier *Triumvirate*, these *Fathers* of their Country? when we have not denied the like, or greater, to the *Heroes* that fought our Battles introductory to these *Halcyon Days*, for which they ought to be had *in perpetual Remembrance*.

Nor can a grateful Nation forget to recompence those other *Patriots* in their due Proportion, who having forwarded the *Great Work at Home*, whether by Presiding or Assisting happily in the *Two Houses of Parliament*, more *private Councils*, or other *Affairs of State*, have *done worthily* for *Britain*, and shall be *famous in Europe* for Generations to come.

Alas! Were we but sensible of the *Hazards* and *Difficulties* they have each of them *withstood and conquer'd*, That we might be *safe in our Bodies and Estates, easie in our Minds, and quiet in our Consciences*; I mean not the *Difficulties* they have *sustained in Journeys often, in Perils*

rials of Water, in Weariness and Painfulness, or those things which are without ; but I mean, in the open Clamours, and the private Whisperings ; in the subtle Pretences, and the false Suggestions ; in short, all that vexatious heap of embrarrasement lodg'd in the Sound of *Evil Report*, We would think nothing too dear for them ; we would pluck out our right Eyes, in the *Apostle's* Phrase, and even part with them, to do them good : But let *Posterity* praise this saying ; Since they shall never be ashamed to speak with their *Enemies* in the *Gate*, (if any such shall remain) after the utmost Conviction of their doing worthy *Deeds* for this *Nation*, whether we respect the Three great Interests of *Trade*, of *Polity*, or *Religion*.

Let *Posterity*, I say, tell what unforeseen Blessings have arose since the happy *Aera* ; and from thence let *Foreigners* as well as *Natives* amongst us, date their dearest Felicities.

Let *Posterity* tell this, did I say ? Nay at present, methinks, the *Teeming* Blessing already fills and inspires the *Trader* with Comfort and Satisfaction ; How do I hear the Exporter foreboding from thence, That the Husbandman's *Garners* shall be full, and plenteous with all manner of *Store* ; that his *Oxen* shall be strong to labour, and his *Sheep* bring forth *Thousands*, and ten *Thousands* at *Home* ? whilst he that occupies his *Business* in deep *Waters* from abroad, rejoices at the Security of *Traffick*, and Advantages of *Commerce*, beyond former Days ; How doth he not acknowledge freely, That from the Day when the *Seas* were open, from the *sitting* of the *Sun*, to the *rising* up thereof ; thro' the multitude of his *Riches* and of his *Merchandise* imported, He shall become as a *Prince*, or as the *Honourable Men* upon the *Earth* ?

As to the Affairs of *Government*, let succeeding Times tell what sufficient Care was taken, without other *Guaranty*, for the *Protestant Succession* in an *Illustrious House*, and to defeat the Practices of any *Pretender*, who should disturb our *Quiet*.

*Lastly, As to Religion, Give me leave to wish, That I were not to postpone the Advantages reap'd for that, to Times still more future: Our Brethren indeed of the Reformed in France, who were doom'd to the Gallies, some of them for perpetuity, Thro' the tender Compassion of a true Nursing Mother to the Churches of God, have such Redemption procured for them, That they now no longer sit weeping by the Waters of Babylon; and the Protestants in Germany would have felt the like Comfort of Her Influences by a Repeal of the 4th Art. of the Treaty at Ryswick, in a Restoration of their lost Places of Worship; and they might have sung the Songs of Sion in their own Land without controul, Had their Native Prince given in to the Conditions of Peace.*

But let *Posterity* tell, How the *Apostolick Church of England*, by the Means of the *Congress* held for the *Peace*, and God's Blessing thereupon, may one Day become the *Joy of the Earth*: For it was there that the Chiefs of the wondering Nations beholding and admiring the *Beauty of Holiness* in all the Particulars of our Worship, The Sanctity of our *Prelate*, and the *Ministers* who officiated about Him; The Decency of our Ceremonies, The Fulness of our Liturgy, The Unblameableness of the Lives of those of our Communion, must needs confess, that *God was amongst us of a truth*.

Let *Posterity*, I say, tell any thing but this, That our own *Dissenters* at home were the last to recognize our Excellency, and to make us the Centre of Unity, as 'tis allow'd by many unprejudiced Foreigners, we must be in the latter Days.

Let *Posterity* tell, How the *Swiss* and the *Pruss*, The *Dane* and the *Swede*, The *Hollander* and the *Polander*, The *Lutheran* and the *Calvinist*, and at length, even the *Romanists*, and *Heathens* themselves, (for so I would presage) in an entire Conformity to us, have said, *Come, and let us go up to the Mountain of the Lord, and to the House of the God of Jacob amongst*

mongst you, and He will teach us of his Ways, and we will walk in his Paths ; for the Mountain of the House of the Lord shall be established in the Top of the Mountains, and it shall be exalted above the Hills, and People and Nations shall flow unto it.

Thus is a most Glorious War concluded, and these are the more Glorious Consequences of the Peace obtained by it. For this Peace, The Sum of all that has been said, is, That we be Thankful : We shall perform the Duty, By offering up our Lusts to God, our Party-Rage to the Desires of his Vicegerent, our good Wishes for the subordinate Instruments of it, and our Selves to our Neighbour's good ; All this we must perform, or Wickedness and Jealousies will effect that, which foreign Enemies could not : Let us be thus minded, and the God of Holiness and Peace will not only bless us in this Life ; but these Fruits of our Peace will procure for us Quietness and Assurance of the next.

These are our Duties with respect to the Publick. But, my Brethren, as we of this House, are a Community among our Selves, I should be wanting to my Duty, and act in contravention to my Text, should I not at this Time press you all to Gratitude to our immediate Governour, by whose prevailing Interest, great Capacity, and willing Mind, much good already has been done here, and much more may be expected from Him ; Seeing then that by Him we enjoy great Quietness, and that many worthy Deeds are done to this House thro' His Providence, Let us accept it always, with all Thankfulness.

Your Thankfulness will be best seen in Obedience to your Superiors ; in studying to be quiet, and doing your own Business : In doing Violence to no Man ; in being content with your Wages : These Ways will please the Lord, be acceptable to Men, and profitable to your Selves, in procuring for you all, that most desirable Peace of all other, Peace at the last. 22 JY 63

Which God of His Infinite Mercy grant  
us all, &c.

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